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587 and both the junior and senior levirate are practised. A man may, in addition to his brother's widow, inherit the widow of his father's brother's son. But the inheritance of a maternal uncle's widows is not permissible among the Katab (though it is among their Gwari neighbours). It should be noted in connection with inheritance that secondary wives are heritable equally with primary wives, and that heritors are entitled to endeavour to recover the runaway wives of the person from whom they inherit without making payments to the women's parents.

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582 *Marriage and Social Groupings.*—The fundamental feature in the social organization of the tribes is that no man may contract any form of marriage with any woman of his own clan. Descent is reckoned patrilineally. No man, therefore, may marry by purchase or elope with a woman whose father belongs to the same clan as himself. Thus a male of the Fakan sub-clan may not marry a female of the Fakan sub-clan, nor yet a female of the Aswen sub-clan, as Fakan and Aswen are moieties of the Minyam clan. In this connection it is important to remember that groups of immigrants have in some cases been adopted into a clan, and where this has happened the exogamous rule is applicable. No Fakan, for example, may marry a girl of the village of Magamiya, for the people of Magamiya, though belonging to a different tribe (viz. Ikulu), have been adopted by the Aswen sub-clan, and are therefore reckoned by the Fakan as fellow clansmen (i.e. as Minyam).

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We have thus a well-developed system of clan exogamy among the Katab which is worthy of note; for it would seem that in the majority of Nigerian tribes marriage is regulated by consanguinity considerations rather than by the clan mechanism. Consanguinity is, of course, a bar to marriage among the Katab, for not only is intermarriage with the father's kin totally prohibited (by the clan organization), but inter-marriage with the social group of the mother is also prohibited to this extent that a man, though he may marry into his mother's clan, must avoid marriage with close blood relatives of his mother. All cousin marriages are taboo.

582 We now come to the consideration of the rules governing the contraction of sub-marriages. We may begin by stating that
583 no man may elope with (*a*) a married woman who is a member of his own clan or closely related to his mother, (*b*) the wife of

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Descent is patrilineal; but we have already noted that children often respect the clan emblem of their mother as well as of their father; and it may be for this reason that the Fakan sub-clan, who freely intermarry with the Agbat, have come to adopt the crocodile emblem of the Agbat clan. As regards the attitude displayed by children to their respective parents, Katab children are not over-respectful to their fathers. They look after their mothers' interests zealously, and think little of striking their fathers on their mothers' behalf, which is not surprising in a state of society where polygyny has run riot.

Inheritance.—Inheritance is patrilineal. In the exceptional case already noted, a sister's son may receive a share of his maternal uncle's property; and a case came to my notice of a man inheriting his maternal grandfather's widow. The general rule, however, is that a man's property and titles pass to his sons or paternal nephews, brothers or paternal cousins, according to the circumstances and character of the inheritance. Females do not inherit from males, husbands do not inherit from wives, parents do not inherit from their children, and grandchildren do not inherit from their grandparents (with the single exception that a grandson may inherit his paternal grandfather's young widow).

If a man dies, and he was the holder of a title, the title passes to the next senior brother or paternal cousin, if he is considered a suitable person to hold the office. But his property passes to his grown-up sons, among whom it is divided in comparatively equal shares. If the children are young they pass under the guardianship of the deceased's brother or cousin, who would take them to his compound (provided he had a separate compound) and would there care for them until they had reached an age of discretion, when they would be reinstalled in their father's compound under the protection of the eldest son. If he had no sons of his own the brother who had inherited might retain one of the deceased's younger sons to look after him in his old age. Again, if the deceased's children are under age, his widows are inherited by his younger brothers or cousins, provided the widows offer no objection. He would take them off to his own compound, or he might keep one and hand another over to a brother or cousin according to the wishes of the deceased. If, however, the widows had sons who were old enough to farm they would remain with their children in their late husband's

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582 one unit of one local group will neither marry the daughters nor steal the wives of a particular unit of another local group, on the ground of some supposed relationship. This brings us to the next point, which is that each of the units of the local group is exogamous, and that a number of these units may constitute a single exogamous section of the local group. As 582 a general rule the exogamous group of one town has a uniform 621 policy as regards intermarriage with another exogamous group in another town, i.e. they either steal the wives or marry the daughters of that other group. But the rule is not invariable, for occasionally one unit of the exogamous group in one town will steal the wives of a unit of the exogamous group in another town, while another unit of the same exogamous group will marry the daughters of the unit in the exogamous group in the other town. To take a few examples, the town of Fadan [162] Kagoro consists of eight local groups or wards, viz.: (i) Agwan (population 220), (ii) Lawat (pop. 182), (iii) Kadau (pop. 200); (iv) Mingyuo (pop. 253), (v) Mungwap (pop. 91), (vi) Akumat (pop. 42), (vii) Pagwar (pop. 25), (viii) Kachan (pop. 120). Each [611] ward is exogamous, and descent is patrilineal. If a stranger settles within a ward he and his children are not subject to the rule of exogamy. If a member leaves the ward and settles in the bush he remains subject to the exogamous rule. Wards (i), (ii), and (iii) constitute a single exogamous group on the ground of a common origin. They would make common cause if necessary against the other wards, and they are the possessors of the civil chieftainship. Wards (iv), (v), (vi), (vii), and (viii) do not constitute a single exogamous group; each ward may marry into any other ward with the exception that wards (v) and (vi) do not intermarry on the ground of having had a common forefather, nor do (vii) and (viii). Wards (iv), (v), (vi), (vii), and (viii) would make common cause against wards (i), (ii), and (iii). With them lies the religious chieftainship. The important members of wards (i), (ii), and (iii) may wear gowns, but the use of a gown is taboo in wards (iv), (v), (vi), (vii), and (viii), and no one wearing a gown is allowed to attend the religious rites. It will be seen, therefore, that there is in Fadan Kagoro something in the nature of a dual organization, i.e. two inter-marrying groups, one royal the other priestly, with potential hostility between the two.

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up, and as showing also the effect which modern conditions have on the social organization of primitive tribes. Incidentally, it would be interesting to know what regard, if any, missionaries pay to the local laws of exogamy in arranging marriages between converts, inasmuch as intermarriage of persons of the same social group is viewed by the natives as repulsive and incestuous, and people who contract such marriages are regarded as bringing pollution on the entire community.

Descent is reckoned patrilineally. A man may, therefore, marry a woman of his mother's ward; but the usual rule applies that he must avoid marrying any close relative of his mother, e.g. custom would not allow him to marry a maternal cousin for at least three generations. There is an organized system of elopement with married women which is regarded as a legitimate form of marriage, the parents of the woman being usually privy to the elopement, and entitled to receive a bride-price. The first husband (as among the Katab, etc.) has no redress. Wives may not, however, be abducted from men of the same town as the abductor, i.e. a man of Kwoi may not abduct the wife of another man of Kwoi, but he may abduct the wife of a man of the villages of Nok, Sambam, Chori, Kurmin Musa, etc., or of some neighbouring tribe. It is even permissible to abduct a girl who is betrothed to some other man. It was stated that the fiancée could not demand any compensation.

The commission of adultery was regarded as a moral offence entailing trouble not merely on the households of those concerned but also on the entire town. It had to be wiped out by sacrifice. It was customary before war for all the warriors to collect, and if any had committed adultery he had to make a confession. The guilty parties were forced to drink a mixture of beer, excrement (human and canine), certain leaves, and some of a woman's monthly discharge. This was believed to purge the "dirt" of the adultery.

I had no opportunity of making satisfactory investigations on the subject of emblems associated with the social groups. But it appeared that the leopard was specially associated with the Madaki's ward, which is known as "the ward of the leopard". No member of the ward may kill a leopard, but leopards killed by other wards are brought to them and eaten ceremonially (by the members of Madaki's ward). Thus if members of the